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D. A. Enzian

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REPORT

OF THE

FOURTH ANNUAL CONVENTION

OF THE

SOUTH DAKOTA

Christian Endeavor Union

MITCHELL,
OCT. 30, 31 AND NOV. 1, 1891.

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FOURTH ANNUAL CONVENTION

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OF RELIGION

THE Convention for 1891 far surpassed the previous Conventions. There were three times as many registered as at any other state meeting and the hope that it might also be the most spiritual convention in our history so far, seemed realized. The devotional element was prominent, and a spirit of earnestness, enthusiasm and consecration was manifest from the first. The missionary spirit pervaded the whole session and the thought of personal work to win souls for Jesus Christ. The Mitchell societies had spared no time or pains to make all visiting delegates feel at home. The committee of arrangements made up from the different societies, Miss Mabel Robinson, chairman, did most efficient work. The first sessions were held in the Congregational church. The Saturday and Sunday meetings were in the Baptist church, while the court room, the largest audience room in the city, was needed for the closing session Sunday evening, and was filled with people, many being unable even to find standing room.

The handsome cream-white silk banner, presented to the State Union by the Yankton Y. P. S. C. E., the tasteful decorations and mottoes combined to make the surroundings pleasant. Badges of the state color—cream-white—were provided by the Mitchell C. E. Union for the delegates.

The South Dakota Union was especially favored in having the presence of "Father Endeavor" Clark through most of the sessions. His inspiring and help-

ful words in the prayer and praise services as well as in the more formal addresses will long be remembered.

It is a matter of regret that we can not give more extended reports of the addresses of the convention in this pamphlet.

OPENING SESSION.

The convention was opened at five o'clock Friday afternoon by President Esther A. Clark, who called on Rev. T. B. Boughton, of Parker, to open the prayer and consecration service. After a few short prayers for the presence of the Holy Spirit upon the convention, the meeting adjourned informally.

FRIDAY EVENING.

A prayer service was held at 7:30 led by Miss Mabel Robinson, President of the Congregational Y. P. S. C. E., of Mitchell. This was an interesting service and prepared the hearts of those present for the regular evening service which opened at 8 o'clock.

After an opening anthem by the choir, prayer was offered by Rev. M. E. Chapin of Miller. Rev. George Williams, pastor of the Presbyterian church of Mitchell, then gave an address of welcome.

It was the custom in olden times for the magistrates to deliver over to honored guests the keys of the city, as a token of confidence and esteem; and although cities are no longer walled, and there are no keys to hand over, the old custom still remains. I have no keys to give you to-night, but we have all come to learn the use of the keys—the keys of the Kingdom of Heaven. May we learn to use them.

Mr. Oscar Kanouff, President of the Mitchell C. E. Union, also welcomed the delegates in a very hearty manner, on behalf of the Mitchell societies. Response was made by Mr. Charles S. Blackburn of Pierre:

We are glad to be here; glad of this opportunity of making the acquaintance of so many fellow endeavorers. We have come here for a blessing and we feel that it will not be withheld. For the hospitable welcome that we have received, we thank you heartily,

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and we hope that your remembrance of us may be as pleasing as that which we shall entertain toward you.

PRESIDENT'S ADDRESS.

MISS ESTHER A. CLARK, YANKTON.

We have come together to-night for the Fourth Annual Convention of the South Dakota Christian Endeavor Union. What have the years brought? What has come to these individual societies, to this Union? How much better is this state because of us? When I stood in the great auditorium at Minneapolis and with one hundred and six of you sang, "All Hail the Power of Jesus' Name," and "At the Cross," I felt that a new day was coming to South Dakota because of the love and loyalty to Christ, and the inspiration and enthusiasm enkindled by that great meeting.

Before this convention closes we shall have the Minneapolis meeting ably reported. We are to have with us too, the one under God to inaugurate this movement, Rev. Francis E. Clark. It is my hope and prayer that this meeting shall be like that at Minneapolis in the spirit of consecration, in the enthusiasm and earnestness. I specially desire that this may be the most spiritual convention we have ever had. If this be so, it will mean much to every one of us personally and to the state we love so well, and also to the general cause of Christ in the world. We are here from the Black Hills and the most northern counties, from Yankton on the south, Sioux Falls on the east, and Pierre on the west. What does this meeting mean to us?

First, I think it means greater faithfulness to Christ and his Church, greater fidelity to him, greater consecration of self, and more earnest work for souls than ever before. We cannot be here for three days together without having our hearts warmed with new zeal for the Master's work, and with fellowship for all christians. Fidelity and Fellowship! Last July Dr. Clark gave us that watchword. May we be true to its spirit. Do you realize that each society you represent is one of over 17,500, that each active member present is one of a vast army of many more than 1,050,000 souls? Does it make you feel small? Well, so one alone singing in Minneapolis Convention Auditorium was only heard in that great building; but 16,000 all together, what a chorus, and each one was sharing in the mighty wave of harmony.

Dr. Rondthaler of Indianapolis, in speaking of Christ calling his own by name, and not allowing one to let slip his own personality and be lost in the great multitude, says: "Will anyone ever lose himself, can anyone ever feel like a cipher, while the great 1 beside him gives him the power of 10." So I would have you think to-night of your responsibility and worth as individuals in this great movement which in ten years has spread to every English speaking nation, every missionary land, and is in all Evangelical denominations. The Y. P. S. C. E. is truly interdenominational, international and interracial in its workings. I quote again from Dr. Rondthaler. "The young people of our churches

standing within the consecrated lines of their denominations, 'join the wall with their neighbors' on the right and left, as has never been known since the reformation of Luther and Calvin and the revival of the Wesleys divided the army of Jesus Christ. The time has come when the noble host can no longer abide in hostile camps. If the world is to be won for Christ they must fling their banners to the breeze that the breath of the Spirit may weave them in one harmonious streamer that shall wave over the whole field to the honor of the one captain, the Lord of Hosts, Jesus Christ the Saviour of the world."

The leading purpose and aim of our society is shown in our watchwords. "For Christ and the Church." "Our State for Christ." "The World for Christ." Personal devotion to Jesus Christ, winning souls for him, trying to do as he would have us, watching for him to lead the way, these belong in all true Christian Endeavor work. The distinctive features of the Y. P. S. C. E. are the pledged participation in every prayer meeting, the consecration meeting and the work of the committees. Let me especially emphasize the pledge, the idea of obligation. Dr. Wayland Hoyt says, "The pledge has lifted religious life from the realm of sentiment to that of duty." It binds each endeavorer "trusting in the Lord Jesus Christ for strength, to strive to do whatever his Lord and Master would have him do." It binds him to participation in the meetings, to attendance at the services of God's house and to daily Bible reading and prayer. The fact of having promised this will keep a conscientious christian diligently at it, until daily Bible reading and prayer will become blessed parts of the life which can no more be omitted or forgotten than necessary food, sleep and exercise. We need a revival of systematic Bible study and this is coming through the Christian Endeavor Society. Dr. Harper, at Minneapolis, in speaking of the importance of book study of the Bible, says: "May I ask you if it is possible for you to find the time—and oh, dear friends, if you cannot find time to study the Bible, what is it you can find time for?—that you will take it up book by book, one after the other, with a definite plan, with a clear outline, and make your resolve before God and before man, that this Bible, or as large a portion of it as possible, shall be yours—yours as a whole, yours for your own sake and yours for the sake of the people whom you are called to lead." Perhaps you will say "I lead no one, I only follow." I do not think that is true, I believe that each of us, no matter how weak or humble, possesses great influence. We cannot shirk this responsibility. Some one is following us. Shall we not lead to the foot of the Cross? Shall not our influence lead to all that is pure, good and Christ-like?

Can we not plan "larger things for Christ" in this state the coming year? I am anxious that the district work shall prosper. This has been greatly retarded. Lack of state funds, lack of prompt responses from individuals and the sickness of the corresponding secretary are the causes. Nevertheless, a start has been made, good foundations have been laid and next year much can be accomplished in this line of work. Some of our district secretaries

the past year, have done a work for God that only the judgment day shall disclose.

Do not forget the Junior Endeavor work. The children should be so trained in their societies that there shall be no gap in the ranks. Before they are old enough to join the senior Y. P. S. C. E., they are not too young to learn to pray in a devotional meeting or to take up the christian duties of christian children. This society is not a Junior Mission Band, good as that is. It is not a class for religious instruction, though that will have its place. It is a training especially for children in prayer and personal work. The aims and purposes of the Y. P. S. C. E. are not essentially different from the Junior Christian Endeavor Societies. This branch of work is being pushed in almost every state. Comparatively few societies are in South Dakota. Wherever there is a Y. P. S. C. E. and a wise, loving leader for the children, agitate the matter, study the most approved methods as published each week in the Golden Rule, see what others are doing in this line in the world, and go forward in Christ's name, to train the children for His service.

In this convention I want every Christian Endeavorer to feel at home, giving what you can of help and taking something from the meeting to share with others. Hear for others. Two remarks which I heard about the Minneapolis convention were specially forcible. Our society delegate from Yankton, Mr. Gross, told those at home, "I heard this or that for you." "I received this message for the society." "I promised for you and myself." The other remark was by Dr. Clark. He said: "This convention will never adjourn." Thank God it will not. Can we not apply those words to ourselves at this time?

I hope also that we shall all be roused to more earnest work for missions, and that the extra two cents a week per member will be largely taken up by our societies. Do you realize that by this plan, the cost of a postage stamp a week for foreign missions and the same for home missions by all Christian Endeavorers would put much more than $2,000,000 next year into the work of Christ in the world, besides what is usually contributed through the different missionary boards of our churches? Do you not want a share in that?

Do you think your society small and feeble? Dr. Clark said last week, "ten, eight, six or even four may make a strong society, if they mean what they say and live up to their obligations."

Let us each be a committee of one to help our own church and society, and "look out" in the best way. You see I have come back to the personal, individual influence, work and responsibility.

Let us forget all else but that "One is our Master, even Christ, and all we are brethren." When that word Master has truly gone from the soul to Christ, we have felt what we can never put into other words. It includes the whole attitude of soul towards our Lord,—love, adoration, confidence, obedience, allegiance. Frances Havergal says: "It has been said and the sound waves can never be recalled. They will vibrate through

the universe forever." Then Christ accepts our offering, claiming it as his own, reserving it to himself, for he says, "One is your Master, even Christ," and then he adds, "All ye are brethren." Shall we hear him say that to-night? Shall we look for the dawning of that bright day which Father Endeavor Clark saw coming of fulfillment, in the Christian Endeavor fellowship, of the prayer of Christ, "Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one; as thou Father art in me, and I in Thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me."

Let me close with a poem by Rev. C. A. Dickinson, one of the leaders in this Christian Endeavor movement.

O golden day so long desired,
Born of a darksome night,
The swinging globe at last is fired
By thy resplendent light.
And hark! like Memnon's morning chord
Is heard from sea to sea
This song: One Master, Christ, the Lord;
And brethren all are we.

The noises of the night shall cease,
The storms no longer roar;
The factious foes of God's own peace
Shall vex his church no more.
A thousand thousand voices sing
The surging harmony;
One Master, Christ; one Saviour, King;
And brethren all are we.

Sing on, ye chorus of the morn,
Your grand Endeavor strain,
Till Christian hearts, estranged and torn,
Blend in the glad refrain;
And all the church, with all its powers,
In loving loyalty,
Shall sing: One Master, Christ, is ours;
And brethren all are we.

O golden day, the age's crown,
Alight with heavenly love,
Rare day in prophecy renown,
On to thy zenith move.
When all the world with one accord,
In full-voiced unity,
Shall sing: One Master, Christ, our Lord;
And brethren all are we.

ADDRESS.

"Soul-Winning the Ultimate Object of Christian Endeavor."

REV. A. Z. MC GOGNEY, HURON.

The history of the world is the history of youth. Nearly all great deeds have been done by either old or young people. Man to achieve anything must have hope, ambition, earnestness and zeal, and it is in youth that these qualities are most prominent.

The ultimate object of the Young People's Society of Christian Endeavor is to win souls to Christ. How shall this be done? We all like to be associated with greatness. There never were any great ways of doing things; everything is accomplished by little ways. The only way to win souls is by the old fashioned ways. There are three I will mention. The first is a Godly example. Nothing endures like a noble example. Nothing hardens more than to come in contact with one who professes Christ and lives an ungodly life. Another way is by speaking about Christ to others; telling them what he is to us, by means of the pen, or by simply a clasp of the hand. The last way is by prayer. Prayer is omnipotent. There is no new way of winn ng souls; they must all be won by these old ways.

The above brief abstract does not do justice to Mr. McGogney's earnest and eloquent address. His words on prayer were especially forcible and made us realize the power of prayer in winning souls. He also emphasized personal influence as an important factor in soul-winning. He appealed to all to use all their individual powers to save souls. He said that we did not always realize how a word—just one sound of the voice—used for or against Christ, might turn forever the scale in the mind of a friend.

Mr. C. S. Blackburn of Pierre and Mr. W. S. Preston of Miller were elected convention secretary and assistant.

The President announced the following committees:

REGISTRATION—Mr. E. K. Rice, Sioux City, Iowa; Miss May Wheeler, Yankton; Miss Edith Leonard, Santee Agency, Neb.

LITERATURE—Mr. A. B. Crane, Brookings; Miss Jessie Coddington, Parker.

PRESS—Rev. W. B. Hubbard, Chamberlain; Miss J. M. J. Pryne, Fauston; Mr. C. S. Blackburn, Pierre.

RESOLUTIONS—Mrs. G. W. Rexford, Plankinton; Miss M. B. Hubbard, Huron; Mr. F. W. Colvin, Sioux Falls.

After adjournment a pleasant social was held, the Mitchell C. E. Union serving cake and fruit.

SATURDAY MORNING.

SUNRISE PRAYER-MEETING.

This was the first early morning prayer-meeting held at our state conventions. About thirty came together at 6:30. The meeting was led by Miss Clark; topic, "The Power of the Holy Spirit." The thought was prominent that when one is fully given up to God, in self surrender, God will fill with the Spirit. All took part and felt that the day was begun under the blessing and power of the Holy Ghost.

The 8:30 prayer-meeting was led by Miss Emma Strong of DeSmet. A selection from John XV. was read. The meeting was thoroughly a devotional one.

At 9:00 the convention was called to order by the president. Prayer was offered by Rev. G. W. Shaw of Howard.

Treasurer A. B. Crane of Brookings, read his annual report, showing for the period from Oct. 20, 1890 to Oct. 30, 1891, receipts amounting to $119.22, disbursements, $87.66, balance, $31.56.

Secretary Blackburn then read a letter from Corresponding Secretary F. H. Kutnewsky of Redfield. Mr. Kutnewsky was detained at home by sickness and sent with the letter to the convention, his book and map, showing the societies which had reported to the state secretary. He wrote of the work of the past year as being encouraging, though lack of funds had greatly retarded progress. Forty-seven societies had reported, representing a membership of over one thousand active and over three hundred associate members. At least eighty-five societies are known to exist in the state, representing proportionately as many Endeavorers. There are also several Junior societies.

He especially recommended that all societies contribute as liberally as possible the coming year to the state work. While no tax is levied and each society

in the state is counted as a member of our Union, if its existence is known, a free will offering from all will greatly aid in the work. He especially asked that prompt attention be given to circulars, inquiries and letters sent out by the state officers, and that above all the work "For Christ and the Church" in our state, and the State Officers be earnestly remembered in prayer.

Next in order came reports from the delegates in behalf of the societies represented. Thirty-three societies reported, while a number were crowded out for lack of time. The reports showed much earnestness, practical work and progress along all lines. Some of the smallest societies showed by their reports that great good was being done.

After a prayer service of ten minutes led by Rev. W. A. Lyman of Vermillion, the convention proceeded to elect officers for the coming year. Result as follows:

President—Miss Esther A. Clark, Yankton.

Vice Presidents—Mr. D. W. Smith, Huron.
Rev. E. P. Wise, Sioux Falls.
Mr. Oscar Kanouff, Mitchell.
Mr. W. M. Sturms, Rapid City.

Recording Secretary—Miss J. M. J. Pryne, Fauston.

Cor. Secretary—Mr. F. H. Kutnewsky, Redfield.

Treasurer—Miss Lizzie Groves, Plankinton.

Following the business session came the Pastors' half hour, led by Rev. G. W. Rexford, Plankinton.

Among the speakers were Rev. G. B. Hubbard of Wisconsin, Rev. J. A. Cruzan of Sioux Falls, and Rev. W. B. Hubbard of Chamberlain.

Rev. G. W. Rexford related the incident of a man having three arms, and said that a blow from the third arm was most effective, because it came from an unexpected quarter. He compared the Y. P. S. C. E. to this third arm, and pointed out the great good that it was doing.

The young people are coming forward. The old and leading people are dying off, and the young people are coming forward and saying to the older members, "If you do not take their place, we will," and they are doing it continually.

He expressed the hope that the new State that we are

building up may be a fit example to the world of a Christian State.

Rev. G. B. Hubbard spoke from his ripe experience, testifying from his own experience of the great good that the society was accomplishing. He said that he had found it one of the greatest helps in his church work; that the young people were stimulating the older to greater activity.

SATURDAY AFTERNOON.

The devotional exercises at 1:30 were led by Mr. R. B. Hall of Redfield. Singing, testimony and prayer occupied the time until two o'clock, when the regular afternoon session began. Rev. C. M. Daley led in prayer. A paper prepared by Miss Hettie Harmon, of Parker, was read by Miss F. E. Kendall.

MISSIONS, OUR DUTY AND PRIVILEGE.

MISS HETTIE HARMON.

Christian Endeavor. The very name how thrilling! Christian, follower of Christ, Endeavor, in the line of duty, or still better, on duty. On duty to work for Christ, to give to him, to live for him, then what can be more grand and inspiring than the movement now thoroughly stirring the young people of the church to activity in spiritual things!

As Christian Endeavor represents the highest kind of activity, it is activity in the line of duty, and "Endeavor is a misnomer unless activity is shown."

OUR DUTY.

Christian Endeavor has two fields—the aim, a Christian training for young disciples; the end to be accomplished, the conversion of souls, but it is not our purpose to speak of the aim, except that during our time of training we have made a forward movement, and now realize more than ever before the "full standard of our Master's requirements."

With consecrated hearts, prayer and faith we are ready to put forth our efforts in the world's evangelization. "Doing and acting as God would have us will do work for missions, will win the world for Christ." But we hear some one say, "All Endeavorers are not interested in missions." Yes; it is a sad fact that some are not yet interested, and is it not a strange contradiction of terms?

"Citizens of Christ's kingdom who are indifferent to the extension of His dominion! Volunteers in His army who are not thrilled by His Conquests!" Some have an incomplete consecration, others do not seem to understand their duties and privileges as Christians, and still others are not interested because of their ignorance of missions.

Taking it for granted that in every society there is one, at least, that has this work at heart, let that one awaken an interest in the other members. It may be no easy task, but it will surely come if he prays earnestly for a baptism of the Spirit and a new consecration among the members.

Let him urge too, their personal obligation to their Master, especially his last command: "Go ye into all the world and preach the gospel to every creature." Shall we not heed that command?

In the words of Miss Leitch, at the Minneapolis convention: "Are you willing to go anywhere that Jesus Christ would like to have you go, and do any work that he would like to have you do? If he were to stand by your supper table to-night, as he stood once by the disciples in Jerusalem, and if he were to say to you as he said to them, 'As the Father hath sent me even so send I you,' what would you say to him? Could you look up in his dear face and say, 'Lord Jesus, I do desire to be in this world as thou wast in the world. I do desire to live the Christ life in this world. Make me more like thyself.' If you love Christ show how much you love him by the way in which you strive to keep his commandments, and by the way in which you go out after the lost ones until you find them. "The measure of our obedience is the true measure of our love to him." In order to obey Christ's command, we do not all need to go to the foreign field, but can find an abundance of work to do at home. The field is the world. "Blessed are ye that sow beside all waters."

Not only should we work for the extension of Christ's kingdom, but we should pray for it; that we may do at all times. Then what a beautiful custom it is for christians to set apart a certain time to pray for missions! "From five to six"—the hour on each Sunday night which is kept sacred by missionaries and workers at home, when all ask for the blessing of God upon foreign missions. For years this has been kept by "hundreds and hundreds of God's children," and the special blessings that have been received in answer to these prayers are beyond human power to estimate.

"Before they call I will answer; and while they are yet speaking I will hear." It is surely an inspiration, and we trust there is no one interested in missions but what will remember the hour, or a few moments of it, in the simple prayer of faith, "Thy kingdom come."

Then there is a special topic of prayer for each month, and that, too, is an inspiration to these missionaries of the cross: especially when they can say, "This is our month, and they know prayer after prayer is going up to God for them and their work. But our duty is not done when we simply work and pray, there is still another—we must give for missions.

1. "On the first day of the week let every one lay by in store as God hath prospered him."

2. "Give, and it shall be given unto you; good measure, pressed down, shaken together, and running over."

3. God knows how to give back to us if we honor him with our substance. Let us think of ourselves as christian stewards and that all we have is given us in trust to be used for God's glory. Then let us not only devote a definite percentage of our own income to the Lord's work, but aim to secure every Endeavorer as a systematic giver.

OUR PRIVILEGE.

Already something has been done and is being done. Rev. A. A. Fulton's two-cents-a-week plan has been enthusiastically received, thousands having pledged that amount to the foreign work, thus adding thousands of dollars to the missionary boards of different denominations.

Two cents a week! How little and yet how much! How little for each of us to give and yet how much when all Endeavorers fall into line.

Was it too much for Mr. Fulton at the Minneapolis convention to ask for a million for missions? Could he do otherwise when he saw the enthusiasm and earnestness of the thousands gathered there from all parts of the world, and knew that the Endeavor line had reached a million? It is said there is nothing so contagious as enthusiasm, so let us hope the enthusiasm of that blessed convention will soon affect the million. As Mr. Fulton left for his field of labor in China did any of us read his "God be with you till we meet again," and not re-echo the strain "God be with *you* till we meet again—till we meet at Jesus' feet?" Did we not also resolve to put forth greater efforts to enlist systematic giving for the foreign work? And, dear endeavorers, let this be an extra dollar a year, let us give all we think we can, and then make some sacrifice. Again in the words of Miss Leitch: "I should not like to ask you to give to the foreign missionary cause something that would be easy for you to give, something that would cost you no sacrifice. Is that the way in which God gave to us—giving something He did not feel? No, He opened heaven and poured out his treasures; he gave his only begotten Son; He gave the best He had to give. Our hearts are glad because God loved us so. Shall we not give back to him in a way to make his heart glad?"

Again, when we think of all Christ has done for us, shall we not act upon our beloved general secretary's suggestion and "emphasize the missionary spirit still more by giving an additional two cents a week to our own home missionary boards?" "Freely ye have received, freely give."

Many are giving themselves to Christ's work, and how small is our sacrifice (of a few dollars) when compared with theirs,—of home, and friends, and native land, but "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" and we have God's word for it that

"they shall shine as stars in the new heavens when the sun shall have ceased to shine and the moon's silver lamp shall be dropped into the darkness of oblivion as the useless relic of a universe outworn."

All over the world God is throwing the doors of the heathen world wide open and is saying to his children "Enter in and possess the land for Christ," and when the great missionary wave swept over our colleges, four or five thousand consecrated themselves to the foreign work. Now over six thousand stand pledged and are studying with this end in view, but, if they would enter in and possess the land for Christ, they must have our prayers and co-operation—yes, and of all christians. As Napoleon I. had the silver statues of the twelve apostles coined and sent about doing good as their Master did, so ought the wealth of our churches to go about doing good as our Master did! Christian Endeavorers, chosen of Christ, to work for him, to give to him, to live for him, and "with what hope and joy each of us like that artist of old, who, gazing at the work of a master, exclaimed with rapture, 'And I, too, am a painter!' may repeat from our hearts 'And I, too, am interested in missions!' "

"Christ for the world, the world for him." With this as our motto, let us press on to victory! "Faith is the victory! Oh, glorious victory, that overcomes the world."

In the discussion that followed the reading of this paper, Mrs. Caswell of New York was called upon and spoke in a very interesting and earnest way. Among other things she related the story of an old Scotchman who, by hard saving had accumulated two hundred dollars, and brought it to the Board of Missions. He was asked how he came to be interested in missions, and he replied "Why, by just being a christian."

Several spoke on the topic—giving practical suggestions for work by our societies in the great cause of missions.

SOUTH DAKOTA FOR CHRIST.

Our Part as Societies.

MR. A. G. CROSS, PLANKINTON.

The societies in South Dakota that are doing the most good are the societies that are working earnestly for the souls that come in their way. Those societies that have done the most outside are the strongest workers for their own church.

Our Part as Individuals.

REV. N. S. BRADLEY, MITCHELL.

This is the age of personality; a period of united effort. The

individual stands out more prominently than ever before. In the business world the watchword is personality. It is important that we keep in touch with the world; it is also important to keep in touch with God. While we keep in touch with God with one hand, let us keep in touch with our fellow man with the other.

If we are to take South Dakota for Christ the work must be done by our personal effort. If we are to reflect to the world the character of Christ, let us make the reflection as much as we can like the character of Christ as it is in the Gospels. There is work that we must do. Our example is not enough. Do we really believe that without the religion of Christ man will be lost? If so, it seems to me we ought to move more rapidly. We are working for eternity. Let us remember that, when we feel discouraged.

"The Morning Light is Breaking" was sung in Dakota by Miss Jennie W. Cox, an Indian young lady delegate from the Y. P. S. C. E. at Santee Agency Neb.

The president introduced Rev. Francis E. Clark, D. D., President of the United Society. The convention greeted him with the Chautauqua salute. After a few pleasant words he turned to the Question Box and spent the next forty minutes in answering the questions which had been sent in. A few of the questions and answers are given:

How can we get the young men into the Y. P. S. C. E?

Well, I thought that this question would be just the other way. I was asked a similar question out on the Pacific Coast, and there it was: "How can we bring the young women into the meetings? My answer to that would be to make the society so strong that they will be glad to belong to it. Have your meetings so interesting that the young men cannot keep away.

Where is a union society advisable?

Not in many places. Where there is reason for a church there is reason for a society.

What is it advisable to do when the members do not keep the pledge?

Do not wait three or four months to speak to them, but speak to them after every meeting, and if speaking once does not help, speak to them again.

What would you advise when in doubt about any question?

There are two ways of answering: Do what your church and pastor want you to do. Use the very best light that you have.

There were also many valuable suggestions on Junior work given in answer to questions.

The secretary read greetings from Miss Hettie Harmon of Parker, the Oregon C. E. Union in convention at Albany, Oregon, Wm. Blincoe, Supt. of C. E. work, Oklahoma, and letters from Rev. N. F. Nickerson of Centerville, S. D., and Rev. J. A. Rondthaler, D. D. of Indianapolis, Ind.

"Christ for the World," a hymn written for the convention by Mr. C. G. Clark of Yankton, was sung.

CHRISTIAN ENDEAVOR HYMN.

Tune—*Varina.*

Christ for the world—The world for Christ—
Be this our rallying song;
With purpose true our hosts advance,
More than a million strong.
An army with a grand resolve,
And hearts with love aflame,
Will conquer all the hosts of sin,
In their Redeemer's name.

Christ for the world—The world for Christ—
Each Christian band can sing,
And with endeavor firm and strong,
To Him their homage bring.
We're not our own—bought with his blood,
Our all to Him we owe;
With faith, and hope, and christian zeal,
In duty's path we go.

Christ for the world—The world for Christ—
For this our work shall be,
'Till earth is filled with righteousness,
As waters fill the sea.
So shall all nations serve the Lord,
As light to them is given,
And then His will be done on Earth,
As it is done in Heaven.

Rev. W. B. Hubbard then gave a report of the proceedings of the International Convention upon the Sunday closing of the Columbian exposition, and outlined the work to be done by the Christian Endeavor societies in accordance with plans of the committee appointed at Minneapolis.

The following resolutions were unanimously adopted:

WHEREAS, As young Americans we are deeply interested in the success of the proposed Columbian Exposition, and we are eager to see such a management of its affairs that we can conscientiously give it our enthusiastic support and can enjoy its privileges in large numbers;

WHEREAS, The Christian Sabbath has been from the first one of the prime factors in our civilization, and to it is due, more than to any other institution, the spirit of freedom which pervades our country, and

WHEREAS, The preservation of the Sabbath as a day of rest and worship is necessary, not only for the well being of the Church, but also for the perpetuity of the State; for the physical welfare of humanity and especially for the preservation of the rights and interests of working men;

WHEREAS, Determined and persistent assaults are now made upon the sacredness of the Sabbath day; therefore

RESOLVED, That we view with alarm the growing tendency to eliminate from the first day of the week all that is sacred, and to make it a day of common labor and amusement;

RESOLVED, That we declare our belief in the perpetuity of the Sabbath, in its binding authority upon individuals and nations;

RESOLVED, That we enter our protest against the opening of any part of the Columbian Exposition in Chicago, in 1893, on that day, and that we earnestly request the authorities having charge of the exhibit from this State of South Dakota, to take action to the effect that the exhibit from the state shall not in any case be open on the Sabbath day.

It was voted that a committee be appointed to organize the C. E. forces of this State, that all influence possible be brought to bear upon the South Dakota World's Fair Commissioners.

The president appointed as such committee

Rev. W. B. Hubbard, Chamberlain; Judge C. S. Palmer, Sioux Falls; Hon. F. H. Kent, Huron; Dr. O. M. Hustis, Aberdeen.

The place for holding the next convention was then considered. Brookings, Sioux Falls, and Yankton extended invitations. It was voted to meet at Yankton.

SATURDAY EVENING.

A praise service was held at 7:30, led by Miss J. M. J. Pryne, who read part of the thirty-third and thirty-fourth Psalms.

At eight o'clock the opening exercises were conducted by Rev. W. B. D. Gray of Yankton. Eph. 6: 13–18 and a part of Heb. 11, were read.

An offering for the State C. E. work was taken amounting to $19.16.

After singing "All Hail the Power of Jesus' Name," Rev. J. A. Cruzan of Sioux Falls, preached the convention sermon. It was eloquent and inspiring.

The following is an abstract:

Text: 2 Tim. 2, 3. As a good soldier of Jesus Christ.

Manhood on earth is always militant. It is clad in armor. The sword of the Spirit is intended to draw blood.

The warfare we are called on to wage is both within and without us. One does not need to live long to learn that, personally, life is a warfare. The battle is always on. Life is not a thing to be played with, to be frittered away, or wasted in frivolity. It is a stern fight, the firing is not done with toy pistols, and blank cartridges. If a man resolves to live, not merely exist, he must be "a good soldier."

The world's battle-field sends its call to every true man. That day which St. John saw, in which the devil is to be chained, has not yet dawned, in Dakota. Great questions are at the front. The Sabbath, Temperance, Labor, and other questions are winnowing men; each is a judgment seat, sending men to the right hand or the left. In this day of unrest, agitation, discontent, and pushing "isms," men may cry "peace but there is no peace." The battle is on here in America. Every man should ask himself the question, Am I ready to take my place in the ranks "as a good soldier of Jesus Christ?"

It is an important question then which I press, What is it to be a good soldier? We Americans are rich in heroes. "A good soldier?" Instantly we think of Washington kneeling in the snow at Valley Forge; of Grant, who from Belmont to Appomattox,

never lost a battle; of Sherman, whose March to the Sea was more marvelous than that of the Ten Thousand; of the dashing, brilliant Sheridan, of Hooker, and Hancock, and Howard, and Meade, and Sedgewick, and hundreds more, than whom none were braver, and we say "These were good soldiers!"

Yes. But other men who never wore a uniform or a sword, or fired a musket, have fought just as bravely. What of that grey-haired department clerk yonder in Washington, still existing on a salary of $1200 per year, who in 1863, kept inviolate for twenty-four hours, a secret known only to President Lincoln, Secretary Stanton and himself?--a secret which the moment it became known sent the price of gold skyward, and out of which he might have made a fortune: "You stupendous fool!" said a banker to this "good soldier," "I would have given you $100,000 for this information yesterday!" Was he not "a good soldier?"

"A good soldier?" The man who walks the streets with brave heart, though his business is ruined; the young man who remains pure, like Joseph, in this leproused age; the man who maintains his integrity, and refuses to sell his soul for money; the man who sturdily refuses to drink from Circe's cup, despite sneers and ridicule; the man who does disagreeable duty cheerfully, uncomplainingly; the young girl who flouts infamy with no other weapon than a cambric needle; the mother handicapped by a drunken husband, who toils for and trains her little brood of children for right living—these are "good soldiers."

Now this "good soldier," in uniform or without, what characteristics will mark him? What qualities will compact his character?

1. This good soldier has given himself whole-heartedly to a great cause. There can be no heroic living without this. Devotion to a cause is not enough; it must be a right cause. The grandest hero, the truest soldier this world has ever seen went out from a Nazarene carpenter shop. Why the grandest? Because he linked his life with the grandest cause, the redemption of the world. What made that little Jew yonder in the Mamertine prison such a history maker? "God forbid that I should glory save in the cross," is the open secret of Paul's heroism. What has made Alexander Mackay, the St. Paul of Darkest Africa? Listen, "I am a living link between dying men and the living Christ." What is it that ennobles every union soldier? They joined themselves to a cause—Freedom, Equality, Nationality—and the cause for which they fought ennobled them. Here is the open secret of heroism. Take into your hearts the Christian idea as embodied in the life of Christ. "As He died to make men holy," let us live for the same grand cause, and then we will have the basal characteristic of a good soldier, viz., devotion to a grand cause.

2. The "good soldier" sees that which is invisible to common eyes. He lives by faith. Every great moral reformer has had this faith-sight. Luther, William of Orange, Cromwell, all had this power to perceive the invisible. It was this power which nerved the hand that wrote the Emancipation proclamation; it was this power which drove Livingstone into the Dark Conti-

nent—he saw an Africa redeemed, transformed, civilized, christianized. This was the angel that stood by Moses in the wilderness, David in the limestone caves, Jeremiah in exile, Christ in Gethsemane, and Paul in prison. This is the power which holds every man faithful in the stress and strain, when temptation besets him, when duty is irksome, when the battle is fierce, when defeat seems inevitable—then the beleaguered one looks up and sees the mountains and hills filled with the horses and chariots of God's succoring hosts, and like "a good soldier" fights on and wins.

3. Born out of this faith-sight is the third characteristic of "a good soldier," namely, courage. This is a supreme quality of character. Don't mistake bull-dog endurance, strength, or brutal indifierence to pain, for this high virtue. Nelson was a mere shadow of a man. He could not have stood before Boston's slugger, Sullivan, for a single minute. But in the Bay of Trafalgar, under the solemn inspiration of duty, one Nelson was worth a million Sullivans. William of Orange, was a feeble, wheezing, asthmatic invalid; but with all the factions of English politics yelping at his heels, and all Europe's diplomatists seeking his overthrow, he stood bravely for right, truth, liberty. That was courage.

True courage is no earth-born quality. It is fed from the heart of God. It was that divine power which enabled Joseph to meet temptation, Daniel to walk calmly down into the den of lions, the three Hebrews to fearlessly face the furnace seven times heated, and John and Peter to stand unconcerned in that other den of wild beasts, the Sanhedrin.

There never was a time or place when and where this courage was more needed than in America to-day. Courage to do right, though you may be sneered at as puritanic; courage to be true to your convictions, amid jeers and ridicule; courage to remain pure in heart and life, spite of the solicitations of the "devil's own;" courage in the hour of loneliness to turn the back on debasing pleasures; courage when before the mountain-top temptation, "All these things will I give thee" to say "Get thee behind me!" Courage to let your testimony ring out against all untruthfulness, and indecency, and falseness, and injustice; courage to hold on to the precious things of the soul amid contest, and strife, and temptation—that is the virtue needed to-day.

Other sterling qualities of "a good soldier" I can only mention such as Enthusiasm, like that which fired the heart of Peter the Hermit; and Loyalty, like Joan of Arc's, who said to her father, "This is no work of my choosing: I must go and do it, for my Lord wills it;" and an Obedience like that of the Six Hundred:

"Theirs not to reason why;
Theirs but to do and die;"

and Faith in his leader, such as the army of the Shenandoah had at Winchester on that fateful day, when the presence of Sheridan transformed defeat into victory—all these must the "good soldier" possess.

4. But pre-eminently he must be a man of self sacrifice. How eloquent is every empty sleeve, and halting step on wooden limb,

which we meet so often, of this trait of a good soldier. How gladly these veterans gave of themselves for country! Under the hospital tree at Shiloh lay a soldier whose right arm had been amputated, "Bring me my hand," said he, and from the ghastly pile under the surgeon's table they brought it. He caressed it, kissed it: "Good bye old hand! You've been a faithful friend and servant; I shall miss you sadly, but I would gladly give my other hand, if need be, for country!" What grand self sacrifice! And yet many christian heroes have shown just as rare self-sacrifice as that. Think of the early martyrs, clothed in skins of wild beasts that the dogs might rend them, nailed to crosses, covered with inflammable material, and used as torches at night! And yet they stood firm. Think of Tauler, the mystic, when the Black Death swept over Europe, going like an angel of mercy into the bleak despair and craven fear which followed in its wake, and at last falling a victim to the scourge! There can be no Christly, heroic life without self-sacrifice; "Whosoever will come after me, let him deny himself, and take up his cross and follow me."

You see that to be "a good soldier" of Jesus Christ is to have a manhood compacted of sterling qualities; it is to be something more than an animated day-dream with a skin stretched over it. I summon you to the ranks of good soldiership, in the name of "Christ and His Church." I summon you to link your life with Christ's and the grandest of causes, the redemption of the world; to a faith that will inspire you to stand for the right, though it may be unpopular; to a courage that will lead you to speak the needed word, and live a right life, though it may make you the object of ridicule; to unhesitating obedience, to loyalty, to faith in the living God, to the larger, nobler, diviner life, that gives self and all self holds dear, and is yet glad, smiling, joyous!. I call you to arduous service, to the high manhood of all the heroes past who have given us this splendid heritage of home, and liberty and religion we so rejoice in; I summon to the glorious fellowship and comradeship of all who, by the toil of their hands, by the sweat of their brows, and the blood of their hearts, have made it possible for us to be here, and to be what we are.

Dr. Clark then delivered a short address upon Christian Endeavor as it exists in the world to-day:

"I bring you greetings from the conventions at Mankato, Minn., Burlington, Ia,, and the six hundred and sixty six societies, represented at Springfield, Mo. The interest and enthusiasm were never so great as they are this fall. There are now seventeen thousand, five hundred societies, with nearly eleven hundred thousand members. Societies are now in existence all over the world. Australia has two hundred societies, Samoa, eight societies. Away down in Zululand, a society sent two of its members a thousand miles into the interior to spead the Gospel.

The session closed with "Blest be the tie that binds our hearts in Christian love," and the Mizpah benediction.

SUNDAY MORNING.

The 9:30 prayer-meeting was led by Rev. J. W. Taylor of Parkston. The leader read John 17 and made a few earnest remarks. The time was well filled by prayers, testimonies, requests and singing, until adjournment to attend morning service in the various churches.

SUNDAY AFTERNOON.

At two o'clock a praise service was held, Rev. G. W. Rexford leading the service of song. The leaflet containing endeavor hymns from the new C. E. edition Gospel Hymns No. 6 was used.

At 2:30 Rev. W. B. Hubbard conducted the report of the Tenth International Christian Endeavor Convention at Minneapolis. All the speakers were very earnest in bringing the great convention before the delegates.

The Twin Cities, hospitality of C. E's, surroundings of convention, banners, crowd, singing—was the topic assigned to Mr. J. F. Walker, Redfield. He described the wonderful sight of the thousands thronging the depots and streets and finally the great auditorium. The badges and the banners were a sufficient introduction and the fact that all were brothers in Christ made all feel at home.

He spoke of the friendliness and cordiality of the people of Minneapolis and especially of the 13th Ave. M. E. Society whose hospitality and reception for South Dakota was so hearty and generous.

I had thought this republic of ours a mighty country but when I saw almost every state and territory represented, brothers from every part of our land, standing shoulder to shoulder, united by one common bond, it made me think of the time when our dear Master shall stand and cry: "Come unto me all ye ends of the earth?"

Mr. Walker was specially eloquent when speaking of the singing—the inspiring music of the convention. It is the highest praise to say that his vivid description brought the scene so plainly before those who were at Minneapolis that they could seem to hear the glorious chorus and the wonderful songs again.

Mrs. Josie Sidnam of Parkston, told of the special people at the convention, reported the Pastors' Hour, words from the field, and the Free Parliament.

There were reports from nearly every state and territory in our country and from all the British provinces. Rev. T. L. Johnson, from Liberia, reported for Africa. He was received with tumultuous applause and waving of handkerchiefs. His plea for his people in the "Dark Continent" was very eloquent. He asked the Christian Endeavorers to give a thought to the millions in Africa crying out for help, and pray that God would bless him in the great work he was going to take up.

Cablegrams were read from England and Japan.

At the Pastors' Hour eighteen spoke representing as many evangelical denominations. They all testified to the worth of the Y. P. S. C. E. The Free Parliament was conducted by Rev. J. A. Rondthaler D. D., of Indianapolis. It was a very interesting part of the program; delegates from the floor and galleries giving in a few words their special thought of what the society has done. There were sixty seven speeches in sixty three minutes

In closing Dr. Rondthaler said "Three cheers for the Young Peoples' Society of Christian Endeavor that stands for brevity, sharpness, striking the nail on the head, spirituality and Christ."

The International and Interdenominational features of the convention were reported by Mr. Edward A. Patrick of Mitchell.

The speaker on International fellowship spoke of the various ways in which men hoped to bring about international fellowship; by inter-marriage, by commercial interest &c., and showed their futility. He showed the secret of this fellowship to be love to Christ, which must result in love to our fellows. He was followed by Rev. Andrews, of Brown University, who spoke on Interdenominational fellowship. My highest ambition on standing before you is to give you the thought and argument of the speaker and thus show you more clearly than you perhaps now see, what interdenominationalism is. The New Testament idea of the church, is the church as a totality. Our Lord said: "On this rock will I build my church."

There was no such thing as denomination until after the Reformation, but there were sects and they had that mark of sects that each claimed to be *the* church. The word "sect" refers to a portion held, and apart from

the rest as something superior and having no relation to it. Denomination "is a portion brought into prominence as a part of the great whole." The characteristic of sect is the desire to *use* the "power of the keys." If each one of us could come to feel that while we had sacred convictions of the truth for which our church stands we would at the same time respect the convictions of our brethren and not try to act toward them as if adjuring them to leave their polity and come to ours, that would be denominationalism.

I was reproached for wearing my society badge, at this convention as it was an interdenominational convention, but if I am truly denominational and not sectarian, there is no reproach in showing my colors.

The next topic was Special Features, (matters not on the program) Sabbath Observance and Temperance, Mr. Wilbur Lawrence, Columbia:

One of the special features of the convention, and one that was repeatedly noticed by the press of the city, was the over-flowing of Christian song at all times and in all places. Who of the delegates will forget that thrilling scene on Friday evening when the electric lights went out by reason of the storm, and the vast audience singing in the darkness, "Blest be the tie that binds."

Another feature not on the program was the M. E. Memorial, beseeching the sanction of the General Conference of their church. The resolutions adopted by the convention upon Sabbath Observance were so worded as to leave no doubt in the minds of those who read them as to how the delegates felt upon this important question.

Mr. J. G. Woolley's address upon "Gospel Temperance" was the grandest effort of the convention. He brought out very forcibly that we must in all lines of Temperance work take as the foundation, Jesus Christ, the Saviour of the world. If we build on that rock, we shall endure to the end.

The Bible study, conducted by Dr. Harper, was one of the most helpful hours of the convention. Let me urge you to take up this system of Bible study as outlined by Prof. Harper.

Early morning prayer-meetings; devotional meetings; missionary spirit, as brought out in the convention, Miss Esther A. Clark, Yankton.

The early morning prayer-meetings were among the special experiences of the convention. All who ever have the opportunity to attend must not fail to do so. The many devotional meetings and prayer services were features of the convention that were very helpful.

Rev. L. W. Munhall, the evangelist, spoke of "The Society as a Missionary and Evangelistic Force." He called attention to the perishing millions in all the world, in our own and other lands, and made us feel that we are living in this generation, and are to

labor for this generation as God shall work through us. By vivid illustration and application he showed that we are commanded to man the life boat and go to the rescue of these our brothers, who are going down amid the wreck of eternal night.

And then Mr. Sankey sang

"Throw out the Life Line
Across the dark wave—
There is a brother
Whom some one should save."

the audience joining in the chorus with great earnestness.

Rev. Isaac J. Lansing gave an address on "A Revival of Generosity," showing that the world-wide field of missions calls for a revival of generosity. Then that the conditions are favorable for giving generously to God. There is a vast amount of wealth to give, and Christian missions pay back more than they cost. "When our investments are in men their value never passes away."

Miss Margaret W. Leitch, of Ceylon, India, gave a very fine address, referring especially to the opportunity and form of work in foreign fields. Her plea was for earnest work in this line. The Christian has only one business in the world to promote the coming of Christ's Kingdom. She urged that each Y. P. S. C. E. shared in the work by each society furnishing one missionary and the funds to support them, taking for their motto "The World for Christ in this generation."

Rev. A. A. Fulton, of Canton, China, spoke on "The Society for all the World." His address has already been spoken of several times, and his plan of the pledge, of two cents a week to missions. He went to Minneapolis asking for a million dollars for missions, to be raised by this plan. He told why he wanted the million dollars. First, because of Christ's command to go into all the world and preach the gospel; then, because of the necessity, that the heathen millions may hear the gospel; third, because the heathen world is helpless without Christianity, and because of the sufferings of the heathen through idolatry.

In closing he asked those who were willing to pledge themselves to the extra two cents for foreign missions, and give it their life long, to stand. Nearly the entire audience rose amid great enthusiasm.

Rev. W. B. Hubbard then gave the report of Dr. Chapman's address and the closing consecration meeting:

To be filled with the Spirit of God, baptized with the Holy Ghost, this is the real "secret of power." A consistent life, dependence entirely upon God, a definite consecration of self to God, and to be so possessed of the Spirit of Christ as to have a perfect passion for souls are needed. He pleaded for entire consecration. He asked all to stand, raising the right hand, repeating "that for me, that for me," while he said "my time for God, my thought for God, my strength for God, my all, my body, soul

and spirit for Him." It seemed as if every one took that vow of consecration. During the consecration meeting all took part, usually as delegations, voicing their consecration in a verse of a hymn or scripture text. It was a solemn and impressive time. The Holy Spirit seemed present in great power. Then Dr. Chapman asked all who would promise with God's help that they would try and lead at least one soul to Christ during the year, to rise and hold up their hands. Nearly all rose and with uplifted hands sang "But drops of grief can ne'er repay."

The wonderful meeting closed with "God be with you till we meet again," and the Mizpah benediction.

SUNDAY EVENING.

The regular Christian Endeavor prayer-meeting was held at seven o'clock. Mr. B. P. Gray, the leader, read John 15; Phil. 1: 9–11; Gal. 5: 22, 23, and made a few remarks upon the topic "Fruitbearing." The State Hymn, written by Mr. C. G. Clark of Yankton, was sung:

STATE CHRISTIAN ENDEAVOR HYMN.

Tune—*Italian Hymn.*

Our state for Christ we sing;
Our hearts to Him we bring,
And trust His Word.
With His dear Cross in view,
Each Christian grace renew,
And make Endeavor true,
For Christ our Lord.

Our state for Christ we sing;
Away earth's follies fling,
And seek His love;
Ours be a heavenly prize,
Unseen by mortal eyes,
In mansions in the skies,
With Him above.

Our state for Christ we sing;
Christ, Prophet, Priest and King.
Whom saints adore:
Each day some duty done,
Some Christian work begun,
Some soul to Jesus won,
We ask no more.

Our state for Christ we sing;
Our all to Him we bring,
With one accord;
Sinners, from sin set free,
His wondrous grace shall see,
And through Eternity
Worship our Lord.

The meeting was a model Christian Endeavor prayer-meeting,—prayers, testimonies and singing filling the time well.

At 7:45 the president called for the reports of committees. Mr. E. K. Rice, chairman of the Registration Committee, reported that 169 had registered, of these one hundred thirteen were exclusive of Mitchell. There were fourteen ministers present and registered.

Mrs. G. W. Rexford, chairman of the Committee on Resolutions, reported the following which were unanimously adopted:

WHEREAS, In the providence of God, certain brothers of ours who are older in the way, have come to us from a distance to give us courage and inspiration for the coming year in our battles with sin;

RESOLVED, That we extend to our dear Father Endeavor Clark the hearty thanks of the convention for his presence and his most encouraging words, and that our prayers shall follow his on his journey.

RESOLVED, That we express our gratitude to our brothers Rev. J. A. Cruzan, of Sioux Falls, and Rev. A. Z. McGogney, of Huron, for their efficient help in our convention.

RESOLVED, That we tender our heartiest thanks to the citizens of Mitchell for their kindness in opening their homes to entertain us, and for the welcome which we have received.

RESOLVED, That we appreciate the efforts of the Reception Committee to make our stay in the city as pleasant as possible.

RESOLVED, That we thank the different railroads for their reduction in the fare, thus increasing the attendance at the convention; and the local press for the good reports of our meetings.

RESOLVED, That we approve the action of the voters of South Dakota in that they have forever banished

the saloon from our young state. And we pledge to the Governor of our state, and to those who are called upon to execute the laws thereof, our most consecrated efforts and means, and our prayers that the sentiment of our people may continue to be in sympathy with the cause of Prohibition.

For the sake of maintaining the integrity and genuine fellowship of Christian Endeavor societies;

RESOLVED, That this convention earnestly recommend that our State, District and Local Unions be composed of Christian Endeavor societies alone—meaning by this term no exact uniformity of constitution, but those societies that adopt the general principles which characterize the movement, and as a guarantee of these principles the name "Christian Endeavor" taken either alone, or in connection with any denominational name desired.

RESOLVED, That we express our sincere gratitude to our State Officers for the efficient services rendered during the past year—promising to support them in every good effort in the coming year.

RESOLVED, That we tender our friend in Christ, Mr. C. G. Clark, of Yankton, our appreciation of his effort in writing our Convention Hymn.

During the past year our interest in missions has greatly increased;

RESOLVED, That we give the cause of missions our prayers and support.

The secretary read a telegram of greeting from the Minnesota State Convention in session at Mankato.

It was voted that Dr. Clark take our greetings with 1 Peter 2: 9, to the North Dakota Convention.

The eight o'clock session opened with a quartette, "Blue Galilee." Rev. H. D. Wiard conducted the opening exercises and read 1 Cor. 13. "At the Cross" followed.

An offering for the state work was taken amounting to $16.19.

The president then asked those of the Christian Endeavorers present who were studying or planning to be missionaries or ministers of the gospel to rise. Eight responded. With some it was the first public announce-

ment of their plans and purposes in the Master's work.

"Throw out the Life Line" was sung as a solo by Rev. G. W. Rexford.

The president then introduced Prof. G. L. Pinkham, who spoke for ten minutes in a very earnest and eloquent way on Christian Individuality.

I do not know of anything in these recent times that has more filled me with delight than the contemplation of the work that is going on under the auspices of the National Organization. We have heard it said that the Society constitutes the link between the Sunday School and the Church. Truly this is the case. We see in this Society a great inspiration for the Church.

There is just one thing that I would like to present to you: The importance of Christian Individuality. I would say, that I believe that you find increasingly that there must be a strong individuality in this Christian work. Every foot in every step in life finds it imperative, and you will find it the law of growth. In this society you have variety in unity. I deem it a privilege to live in these last years of the Nineteenth Century.

By each one heeding the injunction "follow thou me" the best fruitage in individual activity and in united effort would result.

Dr. Clark then gave the address of the evening. The following is a brief synopsis of his masterly address:

Dear Friends of the South Dakota Christian Endeavor Union. Let me try to point out to you the principles which God has used for his glory and honor in this Christian Endeavor movement. Nothing ever happens in the providence of God. It has not happened that a sovereign state has here been raised up. In the spiritual world much less can it be said that anything ever happens. The first society was an experiment. For some reason, God took up these methods. Let us look at this for a little while, and see why God has been able to use this society. God has blessed the movement because it has kept the spiritual element in the fore front. It has dared to come out and say, "Seek ye first the kingdom of God and his righteousness." Before everything else put the weekly prayer-meeting. I pray you, keep the spiritual part of your society very high.

Again, God has blessed the movement, not only because it has brought the spiritual idea to the front, but because it is a spiritual organization. The more organization we have the more spirituality it needs to run it. Man is not a mollusk. I believe God would have us use the power of organization as we do in our factories and our schools.

God has blessed the movement, third, because it promotes an intelligent as well as a spiritual organization; because it brings intelligence and emotion into union. Every Junior Society is a kindergarten for Christian work. Every committee is a training class for the work of God.

It promotes a winsome, as well as an intelligent type of Christianity. We can find time for all the good times that we want right within the statutes of God. No one has so much right to be happy as the Christian.

Fifth. It is built on certain foundations. There are four corner stones. Under one corner is the corner stone of obligation, that is what the prayer-meeting pledge is. Voluntary obligation: "I will make it the rule of my life to pray and read the Bible every day, and to support my own church in every way." It implies public confession. Let no committee of the society take the place of your own individual work. Then, there is the consecration corner stone. Keep the consecration idea in mind. The third corner stone is fidelity. Be true, be loyal, be faithful to your own church. The fourth corner stone is fellowship. I think that this, too, is why God has blessed this movement. It is fellowship that enables us to look into one another's hearts. This fellowship has a genuine foundation.

Some of the speakers this afternoon mentioned features which most impressed them at the Minneapolis Convention. There were two scenes which especially impressed me. One of them was during the storm. There was no thought of panic in that audience. "Blest be the tie that binds" was the expression of every heart. The other scene which impressed me was the closing consecration service. The thousands in that audience standing with uplifted hands, and saying, "This for me." That is the secret of our fellowship, the desire to bring others to Christ.

After singing "Faith is the Victory," Dr. Clark led the closing consecration meeting. Nearly every Christian Endeavorer present had some word of experience, hope or consecration. Some stood for the first time to voice their consecration. The blessing of the meeting cannot be described. This service and the address of Dr. Clark were a fitting climax to a meeting of great spiritual power.

All joined in singing "God be with you till we meet again," and the Mizpah benediction.

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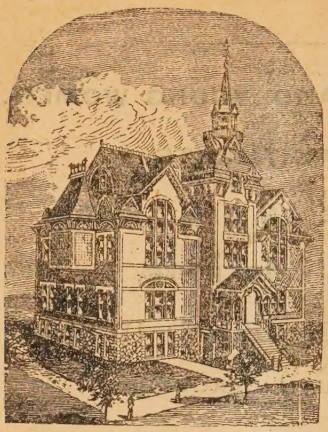

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